A

SERMON

PREACHED

At *HAND-ALLEY*,

The 31st of *December*, 1706.

BEING

The Day of THANKSGIVING

Appointed by the

QUEEN.

By *DANIEL WILLIAMS*,

Minister of the GOSPEL.

LONDON,

Printed by *J. Humfreys*, for *John Lawrence* at the *Angel* in the *Poultrey*. 1707.

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QUEEN.

BRITISH MUSEUM

By DANIEL WILLIAMS,

Minister of the GOSPEL.

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ISAIAH xii. 7.

Sing unto the Lord, for he hath done excellent Things, this is known in all the Earth.

THIS Chapter is fill'd with the joyful Praises of God, and Thanksgivings to him.

In my Text, 1. *All* are called to join in this Work; they mutually excite each other; *Sing to the Lord*, q. d. let none neglect their Part, let's help one another to do it more suitably to that Sacred Name, and to this great Occasion.

2. The Reason of this Charge; *He hath done excellent things*: The things wrought are excellent, it's this Lord who performed these things, and whoever be the Instruments employ'd in all, or any of them; They are his Doings who gave Abilities, and render'd them Effectual.

3. This is further strengthned by the Notoriety of these Doings, *this is known in all the Earth*; the Advantage extends to many Countries, the Fame resounds to All. The things are so Illustrious, that they command an amazing Regard; Yea, the Hand of God is so signally manifest therein, that none can disown him to be the Author. Those who scarce confess'd his Being, they who denied his Providential Government; are forced to acknowledge

that he produced these Wonders, and none below him were Capable of such Glorious Performances. Yea, *The Enemies* who suffer by his wondrous Appearances for his People, dare not refuse a Confession, that these are the Lord's Doings. All which greatly inforce the Duty mentioned, *q. d.* hath God done such excellent Things, as bring the most Stupid to reverence his Name, and his Enemies to confess his Power; And shall not we, his *Church*, who are more enlightned to discern, and more profited by what he hath wrought, as well as better affected to his Glory, Sing unto the Lord? The *Earth* would testify against us as Stupid and Ungrateful, should we neglect or be heartless in this Work of Praise.

Doct. *When God hath done excellent Things for his People, they ought to Sing unto him.*

I shall, I. Give a general Explication of this Doctrine, and Briefly prove it.

II. Bring our Case to this Truth, by a particular Application.

The First will require an Answer to these two Questions.

1 *Quest.* In what respects are the Works of God for his People call'd Excellent?

Answ. *As they Out-do all Human Works.* In this Sense all the Works of God are Excellent; for compared with the Performances of Men, yea, or of the Highest Angels, they are to be celebrated: as, *Among the Gods there is none like unto thee, O Lord, neither are there any Works like unto thy Works:* Who can equal the very least of his *Creatures?* The work of *Redemption,*

Ps. 86. 8.

tion, and the Application thereof by his Spirit, is Incomprehensible by Angels, *they desire to look into these Things*; and will join with us in eternally Admiring the Grace and Wisdom of God therein. The Common Acts of *Providence* also do far Surpass the Best-laid Designs of Creatures. Such are their Connection, vast Reaches, and Depths, that when God *chargeth his Angels with folly*, he chargeth them not with a Fault; yet he declares how incompetent they are for the Management of his Providential Kingdom; or to be trusted otherwise therein, than as Ministers under his own Direction. 1 Pet. 1. 12. Job 4. 18.

2 A. *As they exceed the Common Operations of God's Providence.* For tho' all his Works are Perfect in their Kind, yet some are said to excell, and that on sundry Accounts; but principally, when God's Perfections shine by them with extraordinary Lustre; *Thy right hand is become glorious in Power, and in the greatness of thine excellency thou hast overthrown them that rose up against thee; thou sentest forth thy Wrath, which consumed them as stubble.* It's thus, when the Obstacles are unusually great, the Dangers imminent, the Instruments unlikely, the Season critical, the Benefits great and extensive, and a Co-incidence of many Designs unexpectedly brought about; Deliverances, or other Mercies, attended with such Circumstances, are justly called Excellent: And this is the usual Method God takes in the accomplishment of eminent Promises, and Prophesies, concerning his Church, as might be largely instanced; nor need we other than my *Text*, if it point at the Restoration of the Jews, the Conversion of the Gentiles, and the eminent Holiness and Happi- Exod. 15. 6, 7.

ness of both in the *Messiah*'s Kingdom; which are propheſied of in the two foregoing Chapters.

2 *Q.* What is it to Sing unto the Lord?

1 *A.* To record and Publiſh the Praiſes of God from a Senſe of his Hand, and a Conviction of his Exiſtence, and tranſcendant Perfection demonſtrated in his Works. *Sing ye to the Lord, he hath triumphed gloriouſly.* The Extraordinarineſs of the Work leads the Soul to acknowledge a Supreme Being as the Author; for none lower could effect it. His Perfections thus manifeſted, impreſs the Mind, and excite our Powers to *exalt his Name, and make his Praiſe Glorious.* A Song of Praiſe is deſigned to Commend God, and his Works (or rather God for his Works) to the Eſteem and Admiration of others; and to perpetuate the Memory thereof among others, as well as our ſelves. When God is ſaid to bleſs Men, he confers ſome great Benefit; but when Men bleſs God for his greateſt Favours or Appearances, it's no more than affectionately owning, and proclaiming his Happineſs, who poſſeſſeth thoſe Perfections which his Works declare; and is the Communicative Fountain of all the Benefits diſpenſed by thoſe Wonders.

Exod. 15. 21.

Pſ. 66. 2.

2 *A.* Thankfully to Acknowledge our Concern in, Advantage and Obligations by thoſe Excellent Works of his in our behalf. It muſt be *a Song of Thankſgiving* to our God, as well as Praiſe; the Benefits deſign'd and beſtow'd on us by his wonderful Operations, muſt ſo affect our Hearts, that a thankful Mind becomes the Spring of our Songs of Praiſe; And this, as we perceive it was in our behalf, and for our own Benefit, that he appear'd thus gloriouſly.

Neh. 12. 46.

The

The Praises of one who hath done Excellent Things may be mentioned, but if those great Things do not concern us, we are more cool; and account our selves little obliged to any great returns to that Person. But when we are deeply sensible that all was performed for our Advantage, this endears him to us, and enclines us to study suitable Returns of Thanks; yea, we account our selves obliged to pay him all the just Service of which we are capable.

3 *A.* Greatly to Rejoice in these Praises and Thanksgivings to God. We must not only rejoice in the Benefit we receive by his Works, but also in our Praises and Thanksgivings to God for them; *Make a joyful noise unto the Lord all the Earth, make a loud noise and rejoyce and sing Praise.* Joy confined to our own Benefit is too Selfish; our Delight and Satisfaction should have higher Regards. We ought to *glory in his Praise*, that he is so Perfect and Excellent a Being, that his Perfections are thus manifested, and that his wonderful Works do eminently subserve his own Glory at present, and for future Ages too: We must be glad that this God is thus concerned for us, and especially that he who is thus Perfect and *Excellent in Working*, is our God in Covenant. This makes his Works most terrible to our Enemies, *Our Enemies were much cast down, for they perceived that this Work was wrought of our God.* This gives the most affecting weight in Godly Mens esteem. *This God is our God for ever and ever.* Without an Interest in him, the greatest Benefits are empty, and will be Snares. His Perfections carry terror in them as to our Eternal

Psal. 98. 4.

1 Chron. 16. 25.

Neh. 6. 17.

Ps. 48. 14.

nal Concerns, wherein lies our chief Interest. Nor can we be assured of any future Appearances for our present Weal; therefore as Songs express Joy, happy they who are come unto God by Christ into a League of Amity, and can gladly triumph; thus *God, even our own God, shall bless us.* Let's watch against a mere Carnal Joy, and also against Sullenness, and any frame wherein a chearful Satisfaction is not expressed, *My Lips shall greatly rejoyce, when I sing unto thee.*

Ps. 76. 6.

Ps. 71. 23.

I shall Briefly prove, That when God doth Excellent Things for his People, they ought to Sing unto him.

1 *R.* This is what God requires and expecteth, *Sing unto the Lord, for he hath deliver'd the Soul of the Poor from the hand of evil doers.* As Prayer is a Homage paid to him as the only one who is able to supply our Wants; so Praises and Thanks are a return by which his Goodness and Greatness are recogniz'd, and our dependance on him is Devourly confessed; Therefore God oft reproves those as Profane, who neglect his Praises after Benefits received.

Jer. 28. 13.

2 *R.* The excellent Works of God must excite all well-disposed Minds, to Sing unto him. Such is the Nature of them, that unless the Heart be prejudiced by Malignity, Unbelief, Pride, or Levity, it cannot fail to acknowledge God's Praises for them, for they strike the Mind with Wonder, as they are great; they melt into kind Affections, as instances of Divine Love: And excite Gratitude in a Heart sensible of its own Unworthiness, as they are highly Beneficial. We find God's People praying for such Mercies, that they might be excited

cited hereby to their Songs of Thankſgivings. *Save us, O Lord, our God, and gather us from among the Heathen, to give Thanks unto thy Name, and to triumph in thy Praiſe.* Thoſe brighter Views which Saints have of God in his wondrous Works, greatly ſtrengthen their Faith and Love to him; which Graces will proportionably ſtir up their joyful Praiſes and Thankſgivings; as theſe in exerciſe draw out their Souls to exalt him to their utmoſt; and then to add, *Thou, Lord, are exalted above all Bleſſing and Praiſe. Who can ſhew forth all thy Praiſe?* Pſal. 106 47. Neh. 9. 5. Pſal. 106, 2.

3 *R.* God will accept this when ſincerely managed.

He accounts it a *Sacrifice*: He records himſelf *glorified* thereby. This is a Pledge of future Mercies; and God often teſtifieth his being pleaſed therewith, by continuing to act for grateful Perſons; yea, in augmenting his Wonders in their behalf. This, which will be a great part of our Employ in Heaven, is highly regarded when offered in the Name of Chriſt on Earth. Pſal. 116. 17. Pſal. 50. 23.

4 *R.* This is a Part of God's Deſign in doing ſuch excellent Things. He diſplays his Glory to awaken Praiſe; and makes his Goodneſs known, as a Motive to Thankſgiving. When God propheſied of the Return of *Iſrael* by Wonders, he iſſueth it in their Songs of Praiſe, by which his *Redeemed ſhould exalt his Goodneſs.* Nor is this Work of Praiſe among his People of ſmall Uſe as to others; for it is a fit Means to bring them to know and love the bleſſed God, and excite them to truſt and ſerve him, whoſe Wonders are thus proclaimed by his Saints. Jer. 33. 11.

I shall bring our particular Case to this Doctrine.

England is appointed by our Gracious *Queen* this Day to sing unto the Lord; and the Ground of it is the same with my Text; *for the Lord hath done excellent Things; and this is known in all the Earth.* All holy Assemblies profess to be thus employ'd; and God observes with a jealous Eye whether it be performed in a right manner.

In fine, if we acquit our selves *worthy* of the Occasion, our Hearts will be enlarg'd in the *high Praise* of our God: For he hath made this Year remarkable to all future Ages, by the excellent things which he hath wrought; not a few, but many; not what was in the compass of *humane* Wit and Power to do, but what only his own Arm was able to perform: Nor yet what his Providence *ordinarily* effecteth, but such as are *wonderful*, and in some Respects not to be paralleld in former Ages: If they come short in the *Immediateness* of some of the Appearances of God for *Israel*, they exceed in the Extensiveness of the Parties and Places concerned. And *this is known in all the Earth.*

That Corner is barbarous which is wholly insensible; most habitable Places will reap the Benefit one way or other: The Advantages are more visible as to all *Europe*, for the least concerned Parts thereof, had in time felt Inconvenience by the uncontrouled Power of the *French*, and our *Popish Allies* are deliver'd from his oppressing Encroachments; all his own enslaved *Subjects* have a prospect of the Sweets of *Civil Liberties*, as well as *Protestants*, of being sa-

ved

ved from the inhumane Cruelties so long inflicted by him, on no pretence, except that of Religion. I need not add the Benefit accruing to us, and our *Protestant* Allies; unless Popery, Persecution, Slavery, proud Insults, Poverty, and barbarous Devastations, are accounted innocent things.

But what I chiefly regard is this, the Occurrences of this Year are wonderful to that degree, that all sorts openly confess the Hand of the Almighty God therein, and ascribe the Honour to his Name: *When the Lord buildeth up Sion, he shall appear in his Glory.* When God performs wondrous things, he is said *to shine forth.* So palpable are the Displays of his Perfections, that not only our renowned Generals, but the private Soldiers; not only the Serious, but the Profane agree, that these are the *Lord's Doings:* The very Atheists own a Providence by sensible Observation. It's too common for Instruments to challenge the Glory of great Actions to themselves; but, I think, it is seldom known, that Officers so unanimously agreed as ours do, in solemnly declaring that God, and not Man, brought us these Victories: Nay, our fretting *Enemies* amazedly ascribe our Triumphs to the Lord's appearing for us; and because of it are filled with Terrour. So that in the whole, by our present Occasion, that place is exemplified: *And it shall be to me a Name of Joy, and an Honour before all the Nations of the Earth, which shall hear all the Good that I do unto them; and they shall fear and tremble for all the Goodness, and for all the Prosperity that I procure unto them.*

Psal. 102. 16.
Psal. 80. 1.
ch. 50. 2.
Jer. 33. 9.

We

We are beset with such heaps of Wonders, that as we cannot number them, or pretend to know all the Circumstances by which they are aggrandized, so it's hard to range them into such Order, that they should not justle, and several lay claim to the same Excellency that appears in any other. Therefore in Compliance with the Straitness of Time, and the truest Design of this Solemnity, I shall reduce some of these great things under those Divine *Perfections* which therein be most eminently display'd, and also call you to acknowledge these in a right manner.

I. Sing to the Lord with joyful Praises and Thanksgiving, for the excellent Displays of his Perfections in his Works for *England* this Year.

II. Be careful that your Song be such as he requires, and will accept.

1. *Ex.* Sing to the Lord with joyful Praises and Thanksgiving, for the excellent Displays of his Perfections in his Works for *England*.

As all *Benefits* are excellent to the degree of God's Communications of himself therein, so all his *Works* are excellent, as he manifests himself thereby; and the Acknowledgment thereof should be the chief Subject of right Songs unto the Lord. If we perceive not his Glory by his Works, or record not our Observations, and direct them to his Glory, they are not Songs of Praise to *him*: Therefore attend to God's Perfections, and lift up your Hearts in extolling them, as they shine forth in the Occurrences of this *marvellous* Year.

Psal. 21. 13. 1. *Sing to the Almighty Power of God.* How can we refuse to *sing, and praise his Power?* How irre-

irresistible is that Arm, which scattered the mighty Armies, and subdued a Strength, that seem'd to themselves invincible. A great Power besieg'd *Barcelona*; but tho so ill fortify'd, the wasted Enemy shamefully withdraw. It was not a weak Force which he subdued at *Ramillies*, but a numerous Army; it was not a small Defeat, but a total one, which was given to the choicest Troops of *France* and *Bavaria*; they flee in a Confusion equal to that of the most undisciplin'd Cowards. At his Command many great Cities open their Gates, and vast Provinces are reduc'd, in less time than a small Fortress hath surrender'd heretofore.

At *Turin* the *French* were in Number Twelve Thousand above the Allies, and under great Advantages, yet are they assaulted by this lesser Force, and that fatigu'd by tedious Marches, and part of it long insulted. However the Multitude are forc'd to quit their Entrenchments; and the Besiegers, with the additional Strength of the Duke of *Orleans*, are entirely defeated. Upon this Victory, whole Countries are soon recover'd; which, in the ordinary Course, must by Parcels, and vast Expense of Blood and Treasure, have been subdued. *Ascribe you Strength to our God*: Whose Influence is also mighty on the *Spirits of Men*; for his Power exerted it self, in striking a Terrour into the Hearts of our Enemies, and making them who were noted for Valour, to become as *Women*. This is obvious in most of the Engagements; but it was acknowledg'd by the *Marshal Marsin*, as the Cause of their Overthrow at *Turin*, when our Forces were animated with uncommon Vigour. You must be perverse, if you sing not,

Psal. 68. 34.

Jer. 51. 30.

That

Exod. 15. 2. *That the Lord hath triumphed gloriously.* Thus hath he done over *him*, who was well assured to give Laws to *Europe*, who had accepted Titles full of Blasphemy; and in the Beginning of this Year insulted in *Italy*, and on the *Rhine*, as if all his former Wounds were heal'd. Nor can I omit the Impression of God on Mens *hearts*, in preserving an Alliance so long among Persons of such different Tempers and Interests; and inclining *England* and *Holland*, on foreign Security, to that great Loan, without which our Triumphs in *Italy* had been impossible.

2. *Sing of the Lord's Righteousness and terrible Justice.* His Doings compel us to say, *He is* Deut. 32. 4. *without Iniquity, just and right is he.* He hath pleaded our righteous Cause against an usurping perfidious King; one who knows no Limits by Right, and thinks his Claim just to whatever he can seize by Force or Craft: One, no Treaty or Oath binds longer than he is unable to violate them by Strength, or basest Methods. He now Psal. 68. 85. feels that *God is terrible out of his Holy Places.* His Perfidiousness is a proclaimed Reason against our treating with him, till his Weakness incapacitate him to break his Engagements. He hath swoom in *Blood* to satisfie his Cruelty, or serve his own Ambition. And now God gives his *Soldiers* to the Sword, and swept away many Scores of Thousands this very Year. His *Treasures* are consumed; by which Men were bribed to unnatural Villanies. What *Hast* hath God made to reduce him, who used to finish a *Campaign* before his Enemies took the Field? *Horrours* and *Shame* have taken hold of him, who was the Terror of *Europe*, and rival'd with God for Glory. His Spirit (tho seemingly composed

posed for a time) is by a Succession of humbling Tidings made to stoop, and amidst Distractions to acknowledge, *the most High ruleth amongst the Children of Men.* I oft ventur'd to say, if a Persecutor of his Kind went out of the World unmark'd by divine Vengeance, Providence varied from its usual Methods. And it gives me Hope that God will finish his Work, because his Rebukes are begun in a manner so sudden and signal. Every thing seems design'd to exasperate his Mind; his confident Hopes, and former Successes, cause the sharper Resentments of his Defeats by one of the *Queen's* Sex, and the *States*, whom he despis'd. He seem'd *lifted up*, to shew the *Vileness* of humane Nature, and the *Severity* of delay'd Vengeance. *This* Psal. 9. 16. *is the Lord known by the Judgments which he executes. My Tongue shall talk of thy Righteousness all* Psal. 71. *the day long, for they are confounded that seek my* 24. *hurt.* This Year affords so remarkable an Instance of God's Displeasure at the *Apostacy* of the King of P. that I dare not disregard so loud a Warning. He for a Crown deny'd his God, by turning *Papist*, but had scarce enjoy'd a quiet Hour, till he was dethron'd; nor did he a glorious thing, until he agreed to abdicate, and then obtain'd a famous Victory.

3. *Sing of the unsearchable Wisdom of God.* He is wise in Heart, and mighty in Strength. By Job 9. 4. secular Interests he divided *Popish* Princes in this War, and that against the Endeavours of their common *Father*: And they whose Union had been dangerous to the *Protestant Religion*, are brought to weaken him; who by the *Jesuits* Prediction was to perfect the Extirpation of the *Northern Heresy*. To render the *Protestant*

Name

Name considerable, the *Powers* so denominated, are the only Agents in the glorious Conquests in *Flanders*: Yea in *Italy*, as well as *Spain*, the Attempts and Success are chiefly owing to their Influence. Our God defeated the well adjusted Measures of *France*; for by his Storms he delay'd their Fleet, that *Barcelona* should not be reduc'd before Relief was possible; and lock'd up *ours* so long, as the Besiegers Strength might be wasted, with Safety to that Place. But when the *moment* came that it could no longer hold out; the Winds bring our far *distant* Squadrons together, and carry them to that City's most seasonable Relief. It's probable that God over-rul'd that Disaster of the Enemy, as a Motive to venture the Battle at *Ramillies*, without which we had spent a whole Season as fretting Spectators of his fortified *Lines*. And, if Reports be true, he undertook and lost that Battle by *falling into a Pit*, which he had digg'd, and being deceiv'd by a Trick of his own framing. Wisdom pitch'd on the critical Season for *Turin*'s Deliverance; for when God had amazingly spirited the Besieged (with such Loss to the French) to hold out, till they had scarce Powder left to salute their restored Prince; Then, then Salvation came, which, if delay'd a Day, must have prevented that Battle, and the amazing Changes which ensued. May not we also behold it as one reach of his Wisdom, that the *Vaudois* had an Opportunity, by their Service, to convince the Duke of *Savoy*, that they are necessary to him, and fit to be trusted; and that neither that Country's Interest, nor these Mens Character, were justly apprehended in the Times of their Persecution. Many other ways

ways of this Perfection of our Creator, are obvious; but I ſhall mention no more except this one in our Kingdom; He ſuffer'd ſome dangerous Attempts to proceed ſo far, as to awaken a remiſs Nation to elect a *good Parliament*; which heartily encourag'd this War, both by ſufficient Grants, and countenancing the Employment of Perſons, whoſe Hearts are in the Cauſe. *To this only wiſe God be Glory.* Let us exalt him, who *made the Counſel of the wiſe Counſellors of* Pharaoh *bruitiſh* (tho long fam'd for Experience, Craft and Policy.) Rom. 16. 27. Iſa. 19. 11.

4. *Sing to the Lord for his infinite Goodneſs.* By this his other Perfections were ſet on work for our Benefit. All the Defeats of *France* are Propitious to us, as that Oppreſſor is diſabled to purſue his Uſurpations, and take revenge. I might enlarge on the many Reaſons we have for that Acclamation; *How great is thy Goodneſs!*

Our Miſery had been *unutterable*, if he had not wonderfully appear'd for us. His ordinary Methods had not prevented *Slavery* and *Popery*, with the long *train* of Miſchiefs inſeparable there-from. The very Calamities of the French Proteſtants are but a ſmall part of what we might expect from a King ſo cruel to his own diſpirited innocent Subjects. Theſe Miſeries were *unavoidable* to humane View: Great Efforts had not ſucceded to abate his Proſpect: nor need we a greater Evidence of our Danger, than his remaining Strength, after ſuch Expence of Blood and Treaſure. Review his Loſs of Men but ſince the beginning of this War in ſeveral places, as *Blenheim*, *Veru*, *Barcelona*, *Ramillies*, *Turin*, (not to mention others, or any

thing at Sea, or in the many Garrisons we have taken.)

Compute also the *Money* expended in Bribes, Magazines, Pay, and other Supports of his Armies, of his Lusts, and Government, &c. And consider after all this, how his present Influence on *Spain*, *Poland*, *Ottoman Court*, *Hungary*, *the Empire*, *Rome*, *and other Parts*, continues with his Preparations for another *Campaign*: And must we not with *trembling* adore the Goodness of our God, that *we are not consumed*. To what a Miracle of Mercy to us, to all the Protestant Churches, and the other Nations, must it be ascribed! That God fix'd his *Hook in his Nostrils*, when he was just seizing on the Prey, and after the first surprising Shock to his Hopes at *Blenheim*, pursued the Blow, by defeating his strong Attempts to retrieve his Point. *Every* Victory (tho so multiplied and great) is a high Instance of Divine Favour, because our Danger was great, had we failed of *any*, even the last.

Ps. 107.8. *O praise the Lord for his Goodness.* This hath exerted it self not only in Successes abroad; but by those has diminish'd and muzzl'd our unnatural Enemies at home. *Gospel*-Privileges, tho repined at by some, are still enjoyed: Our *Queen's Health* continu'd, with a *Mind* steddy to the Publick Welfare, capable to bear, and well use the Glory heap'd on her Royal *Name*; and so moderate, as to engage all Hearts averse to Popery and Slavery. Among our Benefits, we may well recount the prolong'd Life of her *Royal Consort*, the mutual Confidence between Her *Majesty and Parliament*, with the Harmony among *themselves*, in pursuit of the common Good. How gracious is our God, that under

great

great Losses the Nation is *able*, and the Body of it so *prudent*, as to desire the Continuance of the War, notwithstanding its Expensiveness; and the secret Endeavours (by misrepresenting our Counsellors, and presaging improbable *Dangers*) to exasperate the Unthinking.

Render Thanksgiving for the Safety of our *glorious General*, tho very oft in danger. Also that *England* is easy, when other Nations feel the Distresses and Terrors of War: We possess as great a Share of *Civil Liberty*, as a wise Man can desire; whereas most Kingdoms dare scarce resent their Slavery, and others boast of the meer Appearance of Freedom: Justice runs down like a Stream; Health sweetens our other Comforts, and Plenty subsisteth us in waiting till God secure and enlarge our *Trade*, by a desirable *Peace*; a Peace so firm, as shall not expose us to the same Dangers, and thereby the Loss of all the Blood and Treasure expended for our Safety. Nor ought our Hopes of an Union with *Scotland*, for the common Benefit, take the lowest place in our Acknowledgments.

And yet the *Goodness* of God is most manifested in his conferring Blessings, thus great and numerous, on a People *unworthy of the least of his Mercies*. He is thus beneficent to Men, whose Returns are unsuitable to *former* Benefits; and unwilling to *reform*, tho our Happiness is prolonged from Age to Age, by a Series of astonishing Deliverances; and especially from the Attempts for restoring *Popery*: But of this I lately discours'd at large. Let us all say from our Hearts, *We will mention the loving Kindness of the Lord, and the Praises of the Lord, according to all that he hath bestowed on us*, &c. Isa. 63. 7.

The great Advantages rationally *hoped* from our Success might also be taken in; but I'm forc'd to omit many which we actually enjoy.

5. *Sing to the Lord for his infallible Truth.* He condescends in making *Promises*, to relieve and comfort us by the Prospect of *future* Good; and by sure Performance of these, he *magnifies his* Psal.30. 2. *Word above all his Name.* God is most jealous of our distrusting his Word; therefore we may be sure he expects his *Faithfulness* be proclaimed when he accomplisheth his Word. In respect of this Perfection also, we have cause to *sing of the Mercies of the Lord, and with our Mouth to* Psal.99.1. *make known his Faithfulness.* I shall mention three *Scriptures* fulfilled before our Eyes, in the stupendious Works we are commemorating.

1. *Them that honour me I will honour, and they* 1 Sam. 2. *that despise me shall be lightly esteemed.* This is 30. made good, and the *latter* part, tho a Threatning, is in our Case the Performance of the *former*, to the Glory of the Instruments by whom the Threat is executed. Our *excellent Queen* is concerned to honour God, by defending the *Protestant* Religion, rescuing the Liberties and Rights of Neighbours from his *Claws*, who made a *Prey* of both, and was just devouring what remain'd. And such at home as desire to *live peaceable Lives in all Godliness and Honesty*, she defends in so doing. Whiles *Her Majesty* is thus employed, God hath cloathed her with Honour beyond any Prince alive: Yea, who among the Dead can equal her in glorious Successes, with so few Disappointments, honourable Designs without Self-Interest; extensive Influence without Suspicion; and the Affection and Confidence of her People, without the Mur-

Murmurs or Envy of any, except Fools or Enemies of their Country? He hath alſo put Honour on ſuch as expoſed themſelves in the ſame Cauſe: What Subject was ever honour'd abroad and at home as the Duke of *Marlborough*, that great Inſtrument of moſt of our glorious Victories; our Armies and Navies are renowned among the moſt famous, and reflect a Glory upon *Great Britain* and *Ireland*. I dare not omit, that God ſeems tender of the Honour of *King William's Name*, in carrying on what he ſo happily begun, and commending his Meaſures by our happy Succeſs in adhering to them.

Behold the Reverſe, in the *Contempt* God pours out on the *French* King, who uſurp'd Divine Titles, and abuſed his Power, in oppoſing the Intereſts of our Lord Jeſus. How great was he for Might, Succeſs, and Counſel? He ſeem'd ambitious to tranſmit a Character by which all his Anceſtors ſhould be wholly eclips'd. But God hath prolonged his Days, as if on purpoſe to *ſtain his Glory*; and raze out the illuſtrious Monument of his former Acquiſitions: His wiſe *Counſels* are become unſettled and weak: his *Conqueſts* in a great part loſt, and more a reſcuing. He who boaſted inſolently of giving *Peace to Europe*, is forc'd to ask it, and is denied. This *Patron* of Princes and Arbiter of Kingdoms, ſuffers his Allies to be deprived, and intreats the poor *Cantons* to mediate for a *Peace*: His great *Marſhals* are diſcomfited, and flee: His *veteran* Troops (the Tools of his Oppreſſion and Cruelty) are diſpirited and ſlaughter'd: His vaſt *Preparations* become the Spoil of his Enemies: God hath effectually ſpoken to him; as, *Come down from thy Glory: his Arm* Jer. 48. 18, 25, 26.

Arm is broken, he hath magnified himself against the Lord, he shall wallow in his Vomit, and he shall be in Derision.

2. *The Lord thy God will put these Curses on them that hate thee, and which persecuted thee.* Many Persecutors have groan'd out Warnings to others by their miserable *End*: This Man hath outdone all, if we consider the long Continuance, several kinds of Barbarities, Number of Sufferers, Perfidiousness, and Inexcusableness of his Persecution. Had he any cause to fear a People, as reconciled to Slavery, and as near adoring him as any Papists? Meer hatred to Religion, with the perjured Rape of *Spain*, is all that could excite him to deprive himself of so great a part of his Strength, of which he may be sensible. Now God hath heard the Cry of Martyrs Blood, the Groans of tortur'd Prisoners and impoverished Exiles: *He is making Inquisition for Blood, and remembreth them.* He gives him Blood to drink, blasteth his Excellency, diminisheth his Treasures, and breaks his Power. I am convinced, the chief of God's Controversy with him, is the Violence used to his Servants, and glorying over Protestantism as extinct. This gave us the great Advantage for such surprizing *hasty* Conquests: for *their Persecutors thou threwest into the Deep, as a Stone into the mighty Waters.* And this affords the surest Hope we have, that his Attempts to retrieve his Affairs shall still be frustrated; for, according to an old Maxim, if persecuting *Haman begin to fall before the Seed of the Jews, he shall not prevail, but fall before him.* At least, that God will pursue him till the *Protestant* Religion be re-establish'd by some *means* or other. But why should I *suspect* the Means?

Deut. 30. 7.

Psal. 9. 12.

Neh. 9. 11.

Est. 6. 13.

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when such Guilt, Dishonour, and Ingratitude to God, must lie on those who are signally employed to avenge his Quarrel, if they neglect to settle the reformed Religion in *France*. Sure they should never expect the Appearances of God on their side, after such a Forfeiture. As the jealous God animadverts the French Persecutor, he forgets not the Blood of the Protestants in *Bohemia*, which was shed by the Duke of *Bavaria*'s Ancestors, but is pulling down that *House*, which was much advanc'd upon the Ruins of that People, and their King.

3. *Thou shalt call, and the Lord will answer; thou shalt cry, and he shall answer, here am I.* He is a God *hearing Prayers*, and will in all Ages be known by this Title. We experience it; and our Victories are *greater* Blessings, when procured this way. Before the opening of this Campaign, Her *Majesty* appointed a publick *Fast*, which was strictly observ'd by many; and so follow'd by continu'd Prayers, as presaged the Blessings confer'd on us. Our God soon return'd an Answer by the Battle at *Ramillies*, the *Earliness* whereof did not a little conduce to our many Acquisitions this Year, and vindicated the *early* Thanksgivings of the *last*. Must not this Experience excite us to address God in every Enterprize, as that whereon the greatest stress should be laid? *Because he has enclined his Ear unto me, I will call upon him as long as I live.* And the Consideration of his fulfilling these three Promises, may well teach us to say, *I will praise thee with the Psaltery, even thy Truth, O God.* Nor upon a Review of all the Divine Perfections forementioned, have we less reason thankfully to proclaim, *God hath shewed his Greatness and his Glory.*

Isa. 58. 9.

Ps. 116. 2.

Ps. 71. 22

Deut. 5. 24.

II. I

II. I proceed to the ſecond general Head, *viz. Be careful that your Song be ſuch as God requires, and will accept.* If it be otherwiſe, we rob him of his Due, we provoke him to blaſt our Mercies, and forbear to perfect what he ſo wonderfully begun. Therefore let our Songs be,

1. *With true Devotion*: To which end let your Minds be filled with *higher* Thoughts of God, even ſuch as impreſs you with a Reverence of his ſacred Name. Praiſe him alſo with your whole Heart; for if your Souls are not employed, and deeply affected, external Worſhip cannot pleaſe him, who is an *infinite Spirit.* Be watchful, that this bleſſed One have no *Rival* in your Praiſes; but let the Honour you aſcribe to the moſt Victorious, be, that God employed and diſtinguiſh'd them as his Inſtruments: So apprehend God's All-ſufficiency, as to deſire a ſaving Intereſt in him above all temporal Good; and whiles you rejoice in great things of this ſort, be moſt *joyful in your King:* Pſ. 149.2. *i. e.* In his Perfections, as he is your God in Covenant. In your Songs *prefer* Goſpel-Privileges, as what fix the *chief* Value on our Succeſs, without which they had been in hazard. See that God be more endeared to you; and let Love to him ſweeten his Praiſes, and his Works too. May our chief glorying be, that God is ſtill among us, that theſe *his wonderful Works* Pſal. 75.1. *declare that he is near.* Without ſuch Excerciſes true Devotion is wanting in our Solemnities.

2. *With ſuitable Reſolves:* Our Praiſes are weak when we celebrate God's Appearances, if they engage us not to holy Purpoſes, Purpo-

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ſes becoming the Glory diſplay'd in theſe his wonderful Works. Therefore neglect not to bring your Hearts to ſuch Reſolutions as theſe: I'll place my Hope in none below this *Almighty* God, and ſtedfaſtly adhere to him; for I have ſeen his Wonders: However tempted, I'll not provoke his Wrath, whoſe Vengeance on the *greateſt* is thus ſure and *terrible*: I'll yield my ſelf to the Conduct and Diſpoſal of this infinite *Wiſdom*: I'll be ſatisfied with, and *keep* my ſelf in the *Love* of a God of this infinite *Goodneſs*, and forbear *abuſing it*: I'll believe his *Word* with firmer Aſſurance; and tho Promiſes and Propheſies ſeem never ſo difficult, I'll expect their Accompliſhment: And when the Church is in great Danger, I'll not deſpond; for God is *faithful*: Should his perſecuting Enemies proſper long, I will quietly wait, for he is *righteous*, and will plead *his Cauſe* in the proper ſeaſon: In all my Wants and Straits, Prayer ſhall be my Exerciſe; for he is a *God hearing Prayer*: What Benefits I receive by *honouring* him, I'll value as Pledges of his Truth, and employ faithfully in his Service. Theſe are Vows ſuitable to the Perfections manifeſted by God in thoſe excellent Works, and proper to be made when we profeſs to exalt his Praiſe; But, vow all with a Dependance on Chriſt.

3. *With a holy Solicitude, that you fail not to execute theſe becoming Reſolutions.* If you came *prepared* for this Duty of Thankſgiving, you thought of ſuch Returns, and deſigned here to *bind* your Souls to the Performance of them: Therefore in the midſt of your Joy, be concerned leſt your Hearts betray you by any ſecret Re-

ſerve, or Hipocriſy in theſe your ſolemn Tranſactions with God: Performance muſt diſcover the Sincerity of your Engagements; and without that, God will eſteem your Vows and Songs to be but Mockery: Suitable Actions are the trueſt Praiſes in his Account, who is our *Lord* as well as our Saviour; and preſent Impreſſions eaſily wearing off, we had need be cautious; for if *we keep not the Covenant of our God, we forget his Wonders.*

Pſal. 78, 10, 11.

Pſal. 102. 1.

4. *With a humble Senſe of God's Rebukes, and your neceſſary Dependance on him for all future Succeſs and Bleſſings,* we have reaſon to *ſing of Judgment and of Mercy.* It's true, Mercy in our *publick* Affairs does ſo exceed, that all private Sufferers have cauſe to be greatly thankful; but yet intermix'd Rebukes muſt not be deſpiſed; eſpecially ſuch as are ſpiritual, or general; for both are Teſtimonies of God's Diſpleaſure, and will riſe to a greater height, if we repent not of thoſe Sins which cauſe them. *Spiritual* Judgments are the ſoreſt, but unregarded by the Profane, tho they ſuffer moſt in their Effects. It's no juſt cauſe of Railery, but of deepeſt Anguiſh and Grief, that the *Miniſtry* is become ſo ineffectual, that the very *Office* is inſulted; Divine *Influences* are ſo with-held, that whiles Giddineſs, Vices, and Confuſion invade us, true Wiſdom and the Power of Religion decline; and this in a Nation filled with Light and wonderful Deliverances. Nor ought we to ſlight ſuch *outward Rebukes* as the unhappy ſtop to our promiſing Affairs in *Spain*, Spoils and Waſtes in ſome of our *Plantations*, Merchants Loſſes by *Sea*, to the Ruin of many trading Families; and thereby

thereby a diminution of *Trade*, which is the main Support of *England*. Such Calamities I call *general*, becauſe they affect the Body of the Nation, in their Conſequences at leaſt; and therefore we ought to be ſenſible of God's Anger, and humbled for our Offences, as aggravated by the ſignal Benefits we receive. I mention not the delay of our *Deſcent* by contrary Winds, becauſe it's yet unſeen whether Divine Wiſdom directed that, *moſt* to the Common Hurt or Benefit.

Be alſo ſenſible, that the Wonders you now joyfully commemorate, cannot ſet you above the need of God's *continued* Help; his Preſence is as neceſſary to perfect as to begin our Salvation; and if he forſake us, our baffl'd Enemy will ſucceed in *following* Encounters, and our *Deſolations* become more ſevere by our paſt Succeſs. It depends on God's Sentence what ſhall be the final Iſſue of this War; and ſhould we abuſe the aſtoniſhing Victories of this Year, we may juſtly expect the next to be fill'd with humbling Diſappointments. Therefore *rejoice with trembling*: I mean not what will ſowr or diſpirit, but what excites you to approve your ſelves to God, as *the Lord of Hoſts*; and effectually to watch againſt whatever may provoke him to depart from us, or weaken our Dependance on him. He is ignorant of the *Corruption* of humane Nature, who ſees not that glorious Succeſſes are frequently made *Occaſions* of Pride, vain Glory, Security in profane Courſes, Truſt in the Arm of Fleſh, unjuſt Uſurpations, and oft times of Perſecution. And they are as little acquainted with the *Methods* of Providence, who

Pſal. 2. 11.

who expect not severe Judgments upon such Abuses. The due Consideration of both these may well awaken a humble Fear, lest we provoke God to change those wonderful Blessings, for which we now rejoice, into Plagues as wonderful. But happy Nation, if our present Songs dispose to that holy Temper, as shall fit us for a lasting happy Peace, and for such repeated Victories, till a Peace of that kind is obtain'd.

FINIS.

22 JY63